



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

OUTLINE TOPICS IN THE HISTORY OF OLD TESTAMENT PROPHECY

II.

By WILLIAM R. HARPER,
The University of Chicago.

PROPHETIC SITUATIONS: AMOS. ISAIAH. ZEPHANIAH. DEUTERO-ISAIAH. PRINCIPLES OF PROPHECY.

I. INTRODUCTORY.

1. The addresses of Amos.¹

- 1) *The man and his times*; From Tekoa of Judah; herdsman; ability; under Jeroboam II, political prosperity, moral degradation; Assyria's growth and connection with Israel.
- 2) *The first address* (chaps. 1 and 2), *Announcement*: Threats against Damascus, Gaza, Tyre (1:3-10); against Edom, Ammon, Moab (1:11-2:3); against Judah (2:4, 5); against Israel—her sins enumerated (2:6-12), her complete subjugation announced (2:13-16).
- 3) *The second address* (chaps. 3 and 4), *Destruction*: The prophet justifies his mission (3:1-8); outside nations testify against Israel (3:9-15); the voluptuous women of Samaria shall suffer (4:1-3); all efforts have failed, utter destruction will now come (4:4-13).
- 4) *The third address* (chaps. 5 and 6), *Lamentation*: Israel shall fall (5:1-3); instead of seeking God, she sins against him (5:4-12); special classes (5:13-27); the leaders responsible (6:1-6); none shall escape (6:8-11); ASSYRIA IS COMING (6:12-14).

¹ Vater, *Amos*; Juynboll, *Disputatio de Amoso*; Baur, *Der Prophet Amos*; Oort, *Theol. Tijds.*, 1880, 114-59; Hoffmann, *ZAW*, III., 87-126; Chambers, O. T. Student, Sept. 1883, 2-6; Gunning, *De Godspraken van Amos*; Curtis, O. T. Student, Jan. 1887, 136-9; Davidson, *Expositor*, 1887, V., 161-79, VI., 161-73; Atkinson, O. T. Student, Apr. 1889, 332-44; Stekhoven, *Th. St.* 1889, 228-8. Kuenen, *Onderzoek*,¹ II., 355-62; Mitchell, *Amos*; Wellhausen, *Skizzen und Vorarbeiten*, V., 67-94. Other Comms. *in loc.*

- 5) *Questions*: (a) The times of Amos as depicted by himself? (b) the connection of his addresses with these times? (c) the prophet's purpose in the addresses? (d) the prophet's purpose in prediction?

2. The Immanuel Prophecy of Isaiah (7: 1-8: 4).¹

- 1) *The Circumstances*: Confederacy of Syria and Israel against Judah (7: 1-2); the *first* interview (7: 3-9)—the boy, the message, its reception.
- 2) *The Second Interview* (7: 10-17):—the time, the sign offered, the refusal, the sign given, the young woman, the child, his food.
- 3) *The Prediction of the Coming of Assyria* (7: 18-25).
- 4) *The Birth of another child later* (8: 1-4).
- 5) *Questions*: (a) the situation, in a word? (b) the relation of the child to the situation? (c) the relation of Immanuel to Maher-shalal-hash-baz? (d) the purpose of the prophet in the utterance? (e) the fulfilment of the prediction?

3. The Prophecy of the Prince of Peace (Isa. 8: 16-9: 7).²

- 1) *The Darkness of the Situation*: Prayer for the preservation of his message (8: 16-18); warning not to seek the dead, but God (8: 19-20).
- 2) *The Historical Situation*: Assyrian army under Tiglath-pileser in the North; the tribes of Zebulon and Naphtali carried away; the news reaches Jerusalem; panic in the city; *darkness and distress* (8: 21, 22).
- 3) *The Sermon of the Prince*:
9: 1. Zebulon and Naphtali now dishonored *shall be glorified*.

¹ Ewald, *Prophets of the O. T.*, II., 72-99; Cheyne, *The Prophecies of Isaiah*, *in loc.*; *KAT*,² 256 ff.; Budde, *Ueber das siebente Capitel des B. Jesaia*, in *Etudes archéologiques . . . dédiées à M. le Dr. C. Leemans*, 121-26; Giesebrecht, *die Immanuelweissagung*, St. Kr., 1888, Part II., 217 ff.; Driver, *Isaiah*, 28-42; Sayce, *Life and Times of Isaiah* 43 ff., 73 ff.; G. A. Smith, *The Book of Isaiah*, I., *in loc.*; *KB*, II., 20 f.; Blake, *How to read Isaiah*, 28-42; Dillmann, *Der Prophet Jesaia*, *in loc.*; Duhm, *Das Buch Jesaia*, *in loc.*

² Stade, *ZAW*, III., 14, IV., 260; Stade, *Geschichte*, I., 596; Kuenen, *Onde rzoek*, II., 45 f.; Hackmann, *Die Zukunftserwartung des Jesaia*, 125-56; Comms. *in loc.*

9:2. Instead of the darkness now prevailing, *light shall shine*.

9:3. Instead of the present sorrow, *the greatest joy*.

9:4. Instead of captivity, *freedom from yoke*.

9:5. Instead of war and bloodshed, *war-implements destroyed*.

9:6. Instead of Tiglath-pileser, *a child yet to be born*:

Tiglath-pileser, a counsellor, but the child, *a wonder of a counsellor*.

Tiglath-pileser, a hero, but the child, *a very God of a hero*.

Tiglath-pileser, carrying off spoils, the child, *a father of booty*, *i. e.*, a distributor of spoils.

Tiglath-pileser, a warrior, the child, *a prince of peace*.

- 4) *Questions*: (a) the situation? (b) the relation of the utterance to the situation? (c) the purpose of the prophet in the utterance? (d) the fulfilment of the prediction?

4. The Prophecy of Zephaniah.¹

- 1) *The Times*: The wickedness of the people; the preaching of Jeremiah; the invasion of the Scythians; the attitude of Josiah; the reformation of Josiah.
- 2) *The Threat of Judgment* (1:1-18): Judgment on everything (1:2, 3), especially on Jerusalem for her wickedness (1:4-6); the ruin, a feast (1:7-9); the city destroyed (1:10-13); it is the day of judgment (1:14-18).
- 3) *The Exhortation* (2:1-3:7): Let Jerusalem repent before it is too late (2:1-4); the whole earth shall be laid waste (2:5-15); let Jerusalem repent (3:1-7).
- 4) *The Promise to the Faithful* (3:8-20): Hope, for, after judgment, all will be well (3:8-10); *in that day* Jerusalem's inhabitants meek and at peace (3:11-13); *in that day*, no fear, for Jehovah will rejoice in Jerusalem (3:14-17); *in that day* Israel shall be restored, honored, prosperous (3:18-20).
- 5) *Questions*: Same as above.

¹ Strauss, *Vaticinia Zephaniae*; Reinke, *der Prophet Zephania*; Reuss, *Geschichte*, 344 ff.; Buhl, ZAW, V., 182-4; Stade, *Geschichte*, 644 f.; Kuenen, *Onderzoek*,² II., 395-9; Budde, St. Kr., 1893, 393-9, other Comms. *in loc*.

5. Sermons from Deutero-Isaiah.¹

- 1) *The Times and Circumstances*: The faithful Israel in anxiety and distress; the prophet's work, to comfort and encourage.
- 2) *A Sermon of Comfort* (40 : 1-31):
 1. vss. 1-11, Be comforted, Israel; Jehovah is coming; his word is sure; announce his coming as a warrior, a shepherd.
 2. vss. 12-26, He is able to deliver you, for he has created the world; in his sight men are nothing; idols are manufactured things; Jehovah brings out the stars.
 3. vss. 27-31, Nor has he forgotten you; he is not a mere local God; he does not grow weary; he is the source of all strength.
- 3) *Cyrus the Anointed One and the Deliverer* (44 : 24-45 : 25).
- 4) *The Fall of Babylon's Gods* (46).
- 5) *The Fall of Babylon* (47).
- 6) *The Escape from Babylon* (48).
- 7) *The Deliverance of Israel* (51 : 1-12).
 1. vss. 1-3, Bestir thyself and arise from the dust; being sold for nothing, you *can* be redeemed.
 2. vss. 4-6, Because, Egypt and Assyria oppressing you, I have nothing left here (?); because my name is reviled, you *must* be redeemed.
 3. vss. 7-10, How welcome the messengers who bring good tidings! How the prophets rejoice! the waste places sing!

¹Cheyne, *The book of Isaiah chronologically arranged*; Cheyne, *The Prophecies of Isaiah*, I. and II.; Reuss, *Geschichte*, 426-37; Krüger, *Essai sur la theol. d'Es.* 40-66; Cobb, *Bib. Sac.*, 1881, 230-53, 1882, 519-54; Driver, *Isaiah*, 133-212; Kuenen, *Onderzoek*², II., 99-157; G. A. Smith, *The book of Isaiah*, II.; Dillmann, *Der Prophet Jesaia*, *in loc.*; Giesebrecht, *Beiträge zur Jesaiakritik*, *in loc.*; Delitzsch, *Comm. on the Prophs. of Isaiah*, II., *in loc.*; Reich, *Isaiah*, *in loc.*; Duhm, *Das Buch Jesaia*, *in loc.*; Ley, *Historische Erklärung des zweiten Teils des Jesaia*; Klostermann, *Deuter-
jesaia*.

4. vss. 11, 12, Go forth from Babylon; do not defile yourselves; do not go in confusion; but with Jehovah in front and behind.

8) *Questions*: Same as above.

II. PROPOSITIONS CONCERNING PROPHECY, INTENDED TO EXPRESS CERTAIN GENERAL FACTS IN REFERENCE TO PROPHECY AND CERTAIN FUNDAMENTAL PRINCIPLES IN ACCORDANCE WITH WHICH PROPHECY MUST BE STUDIED.¹

- 1) There is a wide-spread indifference on the part of ministers and laymen, manifested by some, concealed by others, to the real value of the Old Testament, especially the prophetic books. This indifference is largely due to ignorance and misunderstanding. The real facts in the case will be appreciated only when there has been gained a knowledge of the contents of these books and of the principles in accordance with which they are to be interpreted.
- 2) Any true knowledge of the contents and any true appreciation of the principles, consequently any genuine acceptance of this material, will depend upon the knowledge and proper understanding of Israelitish history, political and religious, and to some extent, of that wider Semitic history of which Israelitish history is a part.

¹ Hoffmann, *Weissagung und Erfüllung*, 2 parts; Schultz, *Ueber doppelten Schriftsinn*, St. Kr., 1866; Tholuck, *Die Propheten und ihre Weissagungen*²; Dillmann, *Ueber die Propheten des A. B.*; Küper, *Das Prophetenthum des A. B.*; Kuenen, *Prophets and Prophecy in Israel*; R. P. Smith, *Prophecy a Preparation for Christ*, 32-77; Hengstenberg, *Christology of the O. T.*², IV., 350-94; Riehm, *Messianic Prophecy*, 77-48; Gloag, *The Messianic Prophecies*, 100-110, 155-74; Delitzsch, *Messianic Prophecies*, 14-25; Leathes, *O. T. Prophecy*, 292-305; Vernes, *Mélanges de Critique Religieuse*, 161-80; W. R. Smith, *The Prophets of Israel*, passim; König, *Der Offenbarungsbegriff des A. T.*, 2 vols.; Ladd, *The Doctrine of Sacred Scripture*, I., 114-47; Wildeboer, *De Prophetie onder Israel*; Orelli, *O. T. Prophecy*, 1-73; Briggs, *Messianic Prophecy*, 1-63; Riehm, *Alttestamentliche Theologie*, 207-25 Kuenen, *Onderzoek*,² II., 1-20; Oehler, *Theologie des A. T.*², 737-91; Kirkpatrick, *The Doctrine of the Prophets*, 513-27; Schultz, *O. T. Theology*, I., 235-300; Kayser, *Theologie des A. T.*², 116-22; Kühn, *Kompendium der Bibl. Theol.*, 41-64.

- 3) This knowledge of history is essential because the *history is fundamental*. It lies back of prophecy, supports and produces it. The history is the internal, prophecy the external. The historical situation is the divine element, prophecy the human interpretation of the situation by one who was himself included in the situation and was therefore divinely guided.
- 4) Israelitish history *differs from all other history* in having partly as its product, partly also as given to it by special divine action, great lives such as those of Moses, Samuel, David, and Isaiah. These lives and the history of which they were a part alone produce real prophecy. Roman and Greek history produced no *true* prophecy.
- 5) Whatever of *history there is in prophecy* is (a) *divine*, because it is a part of that specially ordered Israelitish history; the more of the historical there is in prophecy, the more of the divine there will be; (b) *human*, because and in so far as it is characterized by the limitations to which all human utterance is subject. The prophets convey to men the true conception of God's will, but they were limited in their work by the character of the language employed, by the ignorance and willfulness of the people whom they addressed, and by the weaknesses inherent in their own humanity, and inseparable from the situation in which their work was done.
- 6) The prophet's chief work was *that of a reformer*; he labored to improve the religious condition of his people. No prophetic utterance was ever made that was not intended to influence the lives and thoughts of those who first heard it. The utterance was a divine means used to affect the peculiar and unique history of which it was a part. This was true not only of prophecy, but also of psalmody and legislation.
- 7) In the case of some prophetic utterances, as has been shown by time, the New Testament writers, and human experience, there was a deeper meaning, and a *more distant purpose*. As the history was preparatory to a

great dispensation, so also the utterances which grew out of that history. This more distant purpose was closely connected in every case with the immediate purpose. Here belong (*a*) the Messianic material, (*b*) the truths which are eternal in their character and universal in their application.

- 8) A large portion, if not all, of prophecy was *conditional* (Jer. 18:8-10); therefore (*a*) some prophecy because of non-fulfilment of the conditions has never been, will never be, fulfilled; (*b*) other prophecy, because of the change of the conditions, has been fulfilled in another manner than that originally contemplated by the prophet himself. Here belong all prophecies concerning Israel.
- 9) *Prediction* as distinguished from prophecy, (*a*) was an important element, but not an essential element of prophecy; (*b*) was employed in order by its very utterance to affect the minds of the people who first heard it; (*c*) when of a threatening character, but heeded was of necessity unfulfilled; (*d*) when in the form of a promise, but unheeded, of necessity unfulfilled; (*e*) grew out of two factors, viz., the historical situation and the body of principles divinely imparted to the prophet; (*f*) was in most cases general, not specific; (*g*) was applied specifically by New Testament writers, when originally intended as general, in accordance with the spirit of exegesis in New Testament times and the fundamental principles underlying prediction as distinguished from prophecy.
- 10) *The time of utterance* of a given prophecy was always determined by the time of the occurrence of the event or experience which gave origin to the prophecy. In case of postponement of an event the time of revealing the truth must also have been postponed. Each truth is appropriately made known at a particular moment in the history which is being carried on to furnish a basis for the revelation of truth. Every great crisis was employed as a means for conveying some great truth.

- 11) The *form* of a given prophecy was also determined by the historical event out of which it grew. In different periods the same truth took on different forms. In every case the form is explained by the particular circumstances with which it stood related.
- 12) The *very substance* of the prophecy was dependent upon and determined by the historical event. The Messianic king and kingdom were in the truest sense revealed in the royal period of David. The idea of the restoration was proclaimed in view of the impending captivity. When Jerusalem's existence was threatened Isaiah preached the doctrine of the remnant. When pure Israel languished in captivity, the reproach and the sport of her enemies, the doctrine of a suffering Messiah took most definite form. The substance of prophecy cannot be separated from the history of the prophetic people.
- 13) It follows that the prophet was *one of the people*, identified in spirit and life with his age, choosing one or another of the political parties. He was the product of the supernatural agencies which God was exerting and employing throughout the entire history of the people. He was, therefore, divinely guided in the same sense in which the history itself was divinely guided. But since frequently he represents ideas wholly in advance of his age, and in direct opposition to those of his age, he must have been something more than the product of his age, viz., an objective factor shaping and moulding the age itself. In two senses, therefore, though a man, he was divinely led.
- 14) The connection of prophecy and history is close; the first is a part of the second; the second, the background of the first. Prophecy was built on history; history was the foundation of prophecy. The history determines the time, form and substance of prophecy; prophecy moulds the history. The times produced the prophet; the prophet produced certain historical conditions. The history was unique, supernatural; prophecy was con-

sequently of divine origin ; both human, both divine to the same extent.

- 15) Old Testament prophecy was "the illustration and the declaration of the principles of divine government." It was (*a*) *Prophecy of the present*,—growing out of the history of the times, and based on that history,—when the prophet, seeing the wickedness and iniquity around him, rebuked it ; or, observing a true desire for righteousness, encouraged it ; (*b*) *Prophecy of the future* or prediction, when the prophet, seeing that which is approaching directs their thoughts to the glorious future, or, in thundering tones depicts the divine judgment which is soon to fall on a land full of corruption and idolatry and leave it a scene of desolation ; (*c*) *Prophecy of the past*, when, inspired from above, he writes for the encouragement or the warning of his countrymen and those who are to follow him, the record of the past, how God led individuals or the nation ; the story of a nation's apostasy and the consequent slavery ; the story of a king's crime and the punishment which followed ; the story of a royal prayer and the miraculous deliverance ; the story of a prophetic mission and a city turned from sin. Here belong the stories of Genesis and Exodus, of Samuel and Kings which are in the truest sense prophecy.
- 16) Old Testament prophecy was not merely words of exhortation in view of the present, promises and warnings with reference to the future, lessons drawn from the past—it was all this, but more, viz., the history itself ; for every great life and every great event was a prophecy, a religious object lesson. These lives and events were the illustrations of the principles ; technical prophetic utterance, the interpretation of the lives and the events, was a declaration of the principles. History came first, prophecy followed.
- 17) Israelitish history, peculiar as was God's relation to it, includes on the part of its greatest leaders, actions of the most sinful character, and on the part of the nation itself, both actions and institutions of the most degrad-

ing character. It was nevertheless divine history,—the best history Almighty power could inspire, acting in consistency with other attributes, and working in the hearts of a people dragged down with sin.

- 18) Israelitish literature, peculiar as was God's relation to it, includes different and differing accounts of the same event; what from the point of view of history and science are errors and inconsistencies; what certainly is a total disregard for the common laws of history-writing in vogue today. It is nevertheless the divine literature. It is the best Almighty power acting in consistency with other divine attributes could inspire in the hearts of a people of Semitic blood, living at that period in the world's history. It was at all events the "word" which God in his supreme wisdom saw fit to reveal at this stage in the progress of the divine plan.
- 19) Yet the Old Testament not merely contains the Word of God; *it is the Word of God*. Israelitish history being divine history in a unique and peculiar sense, the literature growing out of that history is divine literature in just the same sense. God worked in other history and the revelation of God appears also in other literature, but we must come back to Israelitish history and Israelitish literature to find the real God-history and the real God-word,—a history and a word which considered as a manifestation of the divine purpose and actions, and as a revelation of principles governing faith and duty, are perfect and infallible.
- 20) It was the literal and artificial handling of prophecy which blinded the eyes of the Jews and led them to reject the Messiah when he came. This same literal and artificial method has blinded the eyes of men today and as a result the Old Testament is practically rejected from being reckoned as a part of the divine work,—not merely by skeptics but also by those professedly most devout, who, nevertheless, in word and act confess that they find nothing to help them in this great storehouse of divine material.